

A SAYING OF THE ARTIST HAYDN.—Look down upon genius and he will rise to a giant—attempt to crush him and he will soar to a god.

Christian Secretary.

HARTFORD, FRIDAY, APRIL 27, 1849.

Italian Affairs.

From the news by the *Europa*, it appears probable that the Pope will be reinstated at Rome. The Austrians having, as was anticipated, been successful in their contest with King Charles Albert, it is now in their power to dictate terms of peace to Albert, and also to give laws to the Pontifical States. Nothing definite is as yet known in regard to the course which Austria will pursue. Under the milder administration of the new Austrian government, and the position of some of the surrounding governments—particularly that of France—it is not presumed that the same rigorous measures will be pursued as Prince Metternich would have adopted in the days of his power. Still, popery retains a strong hold on the feelings of the Austrians, and the Pope having asked their aid in the midst of his troubles, it may be presumed that active efforts will be made to restore him to his civil power. The attempt may be successful, and Pius IX may once more assume the pontifical honors at Rome; but should he succeed in this, his long cherished object, his life will be in greater danger than ever it was before. If he goes back to Rome as sovereign Pontiff, he will find that a great change has taken place in the views and feelings of many of his subjects, and that popery in Rome is not what it once was. The idea of civil and religious liberty which has become so popular in Rome since the revolution there, will not be obliterated by the return of the Pope.

The great question that now arises in Austria is, how shall Italy be governed? The London *Times* of April 6, says:—"There is reason to anticipate that the views of the Austrian cabinet with reference to the affairs of Italy in general are such as to promote, rather than frustrate, the real national objects of the Italian States, and that the present negotiations will end in the formation of an Italian Confederation in which the Imperial Government will occupy the position due to the importance of its Italian dominions." An attempt of some kind will no doubt be made in order to pacify the people. But an Italian Confederation with a Pope at its head, will never satisfy them. The great mass of the people in Italy have become sick of spiritual despotism, and should a Pope, vested with civil power, be again forced upon them, they will not be very likely to submit quietly to his rule. The revolutions of Europe in 1848 have taught the people a lesson in civil and religious liberty, the effects of which the bayonets of tyrants can never destroy. If a Pope is to be reared again in Rome, he must do it by the aid of military power alone; and should he attempt to restore the old order of things, he will be constantly harassed by the popular tumults and outbreaks of his subjects, by which his life would be placed in jeopardy. Whatever the result of the Austrian triumph may be, it is certain that popery can never again crush the moral energies of the people as it has done in former times. The day of its power is past, and although it may succeed in bearing a nominal rule for a season, through the intervention of foreign aid, it must eventually sink under its own superincumbent weight.

Slaves for California.

An expedition is on foot in Georgia for getting up a company of four or five hundred men, each of whom is to take with him one or more slaves to California. This plan for making California a slave territory will prove a very expensive one, if the attempt is ever made to carry it into execution. If each slave is to be transported under the care of a white man, it would make a trifling draft on the white population in the slave states in order to get any considerable number of slaves into California. Allowing each emigrant two slaves to start with, he would in all probability lose one of them at least before he got there; and he would find it about as much of a task as he would be willing to perform, to keep the other after his arrival; for California being destitute of labor, the slaves would soon find some friend to enlighten them on this point, and the consequence would be, they would run away and place themselves under the protection of some mining company who would protect them for their labor, and reward them for it besides.

But we have no idea that the attempt will ever be made to introduce slavery into California in this way. The plan is visionary, as would be every other plan that could be adopted for the accomplishment of this object. There are at this moment, we believe, inhabitants enough in California to form a State, and it is altogether probable that a government will be formed in the course of the ensuing summer, and that a petition will be presented to the next Congress for the admission of California into the Union as a State. With a population of hardy, enterprising men who have gone there for the purpose of working themselves, it cannot be expected that any provision will be made in their Constitution for the toleration of slavery; on the contrary, there is every reason to believe that it will be expressly prohibited. Nearly the entire population of California is from the free States, and from countries where slavery is not tolerated; and the few who have gone from slave States are not themselves slaveholders. Under these circumstances there appears to be no possible chance for the toleration of slavery in California.

The only question that arises in regard to California, should a petition for admission into the Union as a State be presented to the next Congress, is, will Congress grant the petition? The House would grant it by a large majority, for that body is decidedly anti-slavery. The Senate is equally represented by Free and Slave States, and should the senators vote in accordance with the interests they represent, there would be a tie vote, which would be decided by the casting vote of the Vice President, who is a Northern man. But there are Senators from the South who would vote for freedom were the question to come before them in the shape of a petition from California.—Senators Benton and Houston would not hesitate to vote with the North on this question, and it is not improbable that the Senators from Delaware and Kentucky would vote on the same side. We think there is every probability that such a petition would pass both Houses of Congress by a triumphant majority, and as Gen. Taylor is pledged not to veto any bill, it would inevitably become a law. California, then, is about as sure to enter the Union as a free State, as anything future can be, should

the request be made by the residents of that territory.

Letter from Sister Harris.

BR. BURN.—I am happy to send you a few extracts from the Secretary from a letter just received from sister Harris to Mrs. Vinton. We know that you and the public will rejoice to witness the zeal, energy and self-denial with which they have thus commenced their missionary career.

Yours, &c.

J. H. VINTON.

Newton, Jan. 20, 1849.

DEAR SISTER VINTON,—Your kind note was received yesterday, and perused with pleasure.—Since you left, we have been busy in getting the language, and trying to do what we can to advance the cause in which we are engaged; and I must say that we have been happy in our work. We have been much more contented than I anticipated. We spent as much time in the jungles last year as was thought advisable, and have been at Thermes this year, and spent nearly six weeks.—Mr. Harris has now gone to the Island opposite Maulmain, to spend the Sabbath with the church there. After he returns, he is going down the coast to visit the church near Amherst, and will be gone about four weeks, and when he returns, I intend to go with him to the Island and spend five or six weeks there. Mr. H. has baptized three or four at the Island, several at Cocoon, and some at Thermes, aside from a number which he baptized in town during our school last year.

We found the church at Thermes as steadfast as could be expected, and I think a little more so than last year. The Association met there this year, and we had a very interesting session. There were over a hundred delegates and strangers present, and of many different tribes, but all united as one. Next year it is to be at Maulmain, in the Burmese chapel.

Whilst in the jungles I had a school of about twenty-five, with our boys, and it was interesting and profitable, I hope. Our school last year numbered only seventy-five, and most of them from Rangoon. We did not dare encourage one to come in from our different stations on account of funds. Some of the young men were very promising, and remain here during the dry season, and study in the jungles. Shwaymai has several with him. We are in hopes of more encouragement for funds another year.

The church at the Island is small, but steadfast, but the people of the world are slow to hear. I went there twice last year with my children, notwithstanding the shattered and almost dilapidated state of the chapel, and we shall probably occupy the same, if it is yet standing, this year. Mr. H. tried quite hard to get up something new, but finally concluded to wait a little, and we hope our waiting has not been in vain.

The church in Amherst are increasing in numbers, and they now have a very good chapel, with wood posts, and a board floor. I went there with husband last year, but shall not be able to this year. We have been very well in the jungles until within a few days before we left Thermes this year, when both of my children had an attack similar to the cholera, and when we arrived in town, we found it was prevalent there. My children are now better, and my health and that of Mr. Harris, is very good. I am much better than when I was in America. I like the place, and I enjoy the work. I do not get on so fast in the language as some, but try to do something. I find it rather embarrassing to conduct a female prayer meeting in a strange tongue, but I have tried to do according to my ability from my first going into the jungles. Love to all your family, the Karens and your children.

Yours, &c.

O. C. HARRIS.

The Unitarian Conferences.

This series of religious meetings, which have been held in Boston, on Sabbath evenings, for three or four months past, have been brought to a close. They were very fully attended throughout the entire series, and the most popular Unitarian minister in and out of the city, were in attendance as speakers. Much anxiety was manifested by these speakers for a revival of pure religion and apostolic doctrine. The orthodox papers of Boston, even expressed a feeling that good would be likely to grow out of these meetings, and no doubt, from appearances, they were warranted in doing so. But what is the result of all this parade and noise?—The Rev. Dr. Gannett, of Boston, made the closing address at the last meeting, in which he used the following language:—"What then is the result? I am not anxious, said he, to see results. We have not the methods by which to make known converts to the community. The result we hope for is, that many may enter upon a more earnest obedience, and exhibit the life of their faith in Christ, working by love."

So it would seem from Dr. Gannett's statement that no results have, as yet, appeared as the fruits of their long series of meetings. How unlike is this to the meeting of the Apostles on the day of Pentecost. Results followed their preaching—visible results—and they had a method by which to make known their converts to the community; for they baptized them publicly, and they became "living epistles, known and read of all men." So it is in our day among evangelical churches. Whenever a revival of religion occurs, the results are seen in the reformation of the subjects of it; and in every genuine case of conversion "a godly walk and well ordered conversation" follows through life. But Unitarianism produces no such results, and there is a very good reason why it does not.—It is because it is founded on error. The system of religion which sets up the Saviour of sinners as a martyr to the cause which he came to promulgate, and calls on men to imitate his life and example by a human reformation merely, instead of enjoining repentance toward God and faith in our Lord Jesus Christ as the only Saviour, who has wrought out an atonement for us, and by whose stripes alone we are healed, can never produce many visible results on the lives and actions of its converts. A single fact, stated by a Unitarian, shows that Unitarianism is deficient somewhere, in the principles which should govern the actions of Bible Christians. A Unitarian missionary meeting was held in Boston on Sunday evening, April 8, for the purpose of considering what should be done to extend the missionary operations of Unitarians, at which Mr. H. H. Fuller said "that of \$175,000,000 of taxable property in Boston, at least \$100,000,000 was in the hands of Unitarians; and we cannot obtain for missionary purposes the decimal part of one per cent." If Unitarianism was the true gospel system, the holders of this hundred million dollars would never have been charged with refusing to give

"for missionary purposes the decimal part of one per cent." The religion of Jesus Christ does not bind up men's hearts in this way. "Freely ye have received, freely give" is a divine injunction, and while thousands of disciples, like the woman in the gospel, are casting into the treasury their living, a hundred million dollars is held by the Unitarians of Boston, on which the decimal part of one per cent has never been given for missionary purposes; and yet these men claim to be the true followers of Jesus Christ who was himself a missionary, and while "he went about doing good," "had not where to lay his head"—whose Apostles were missionaries, and were commanded by their great teacher to "go out into all the world and preach the gospel to every creature." Surely, Unitarianism in its results, presents a sad contrast with pure Christianity.

"That they may have glory of men."

MATTHEW 6: 2.

"A good name" says the preacher, "is better than precious ointment," and it is always commendable that we seek to be respected among men, that we may be useful. It is God-like to do good. To feed the hungry and clothe the naked, to instruct the ignorant and enlighten those who walk in darkness, is a service which God accepts and good men approve. And he who does this out of pure "good will to men," with the glory of God in view, is a real benefactor. He carries about with him something of the image of his Maker. But the individual who lives to himself; who labors with the *lou, meum, sinister* end in view, of being great among men; whose principal object is to gain a name, and whose personal interests and ennoblements (in point of motive) outweighs every thing else, is to be pitied rather than honored. And yet there are those who manage to conceal their real motives, and succeed by stratagem or artifice in raising themselves to positions of temporary honor and influence. And the great mass of the people have not yet learned to estimate men according to their real value. Pageantry, pomp and show, are greeted with admiration, while real worth is neglected. Hence, the warrior who kills his fellowmen by wholesale, is a great hero. The civilian, who, by dissimulation, "non-commitment" and "trimming his sails to the wind," can secure an election to office, is a great statesman. So the theologian who can invent, transpose, obscure, and mystify the simplest doctrines of religion, so that neither the wise or the far-seeing, can read or understand them, must be most marvelously learned and profound. But when seen in their true characters—the ambitious soldier and the intriguing statesman are rather despised than honored. One who destroys the lives of his fellow men and sends mourning and sorrow into many a domestic circle, while the other puts in jeopardy the dearest civil rights of the community, just to aggrandize themselves. We can only regard them as the enemies of their race, and foes to humanity.

But what must we think of the professed teacher of religion, who is set "to watch for souls" and "feed the flock of Christ," who employs his time and talents in spreading before the minds of men, that which he knows will only perplex and mislead them? In laboring most industriously to "darken counsel" by words without meaning? who can deliberately sacrifice the eternal interests of his fellow men? and all just for the sake of a little glory of men? that he may be called of men Rabbi? And what motive can there be but self-aggrandizement? a desire to be thought profoundly learned and wise? He who really desires to enlighten men, presents truth in its clearest light, and in the plainest simplest forms of speech, so that men may read and understand. "For God will have men come unto the knowledge of the truth;" and he who presumes to depart from such a course, will not be able to say of his labors, "the poor have the gospel preached unto them."

Whether it is the more justifiable "seek glory of men" by jeopardizing their lives and liberties, or by perilling their souls' salvation, the reader can decide. But there can be no doubt of a fearful difference in the final results. I will only add, it is hardly worth our while, in this age of books, to read an author who tells us in the outset, that his language has no definite meaning. See 1 Tim. 1: 4, 6, 7.

S. B.

Universalist Sensitiveness.

No class of men in the world, if we can rely upon their own assertions, are more shocked, or feel a greater horror in recording the acts of criminality which are occasionally committed by men calling themselves orthodox, than the Universalists. It is not denied, nor indeed is there any desire to conceal the fact, that bad men are sometimes found in the ranks of all evangelical denominations. It was so from the beginning. Of the twelve chosen disciples, one of them was "a devil;" and during the apostolic age (of the church several instances are recorded of the existence of "false brethren" within its pale. It has been so since that period, and at the present day we hear occasionally of some gross dereliction of duty on the part of ministers of the gospel. Whenever a case of this kind occurs, Universalist editors seize upon it with the avidity of a hungry tiger upon its prey; and at the same time they are pretty sure to express a great deal of pain and regret for "being obliged to chronicle such stories." Whittmore, of the *Trumpet*, is famous for this kind of paragraphing. If we can credit his own assertions, no man in the country is so horribly shocked, or feels such an acute sense of pain while recording them. Yet not one of them (except when they relate to his own denomination) is allowed to escape the columns of his paper. As a general rule they are headed with large type, and a pretty liberal sprinkling of exclamation points, in order to attract attention; then follows the usual introduction of "regrets" and "pained feelings" on being compelled to record such a horrible story. The sensitiveness of Universalists must be peculiar.

The last number of the *Trumpet* contains an extract from the *New Haven Palladium*, giving the details of the suicide of a Mr. Titus Bishop of Madison, who, it would seem from the statement, had been laboring under a fit of melancholy for some time previous, and had arrived at the conclusion that he had sinned away his day of grace. "During his whole life," says the *Palladium*, "the workings of his mind have been of a most singular character." The editor of the *Trumpet* gravely assures his readers that it gave him "great horror" to read the melancholy story, and whether he has yet recovered from this state of "great horror" he does not say; but that his nervous system had received a terrible shock is evident from what follows; for he proceeds to assert, in good set terms, what no

same man ever denied, that the doctrine of endless misery never made a man a Christian.

When Mr. Whittmore has fairly recovered from his nervous excitement, we hope he will find time to enlighten his readers a little respecting the moral obliquities of the Rev. Messrs. Gibson and Moore of Philadelphia, Universalist preachers, who, according to the *Police Gazette* of New York, are no better than they should be; and also, if he contends, Jesus Christ and his apostles were Universalists, whether it was not the effect of that doctrine that caused one of those apostles to commit suicide.

Roman Catholic College in Worcester.

A petition, from J. P. Fitzpatrick, has been presented to the Legislature of Massachusetts for the incorporation of a Roman College at Worcester. The Committee on Education, to whom the petition was referred, made a long report virtually denying the prayer of the petitioner. A minority report was presented with a bill establishing the college; a remonstrance against the prayer of the petitioner has also been presented.

It was this same Committee on Education, if we mistake not, who presented a luminous report to the Legislature not many weeks since on Education; in which they assumed that it was the duty of the State to foster its colleges by such grants of money as the necessities of the colleges might require; but when the emissaries of the Pope ask for colleges they oppose the request. We have not seen the reasons assigned by this committee for refusing to comply with the prayer of the petitioner, nor can we conceive of any good reasons that could be assigned. The law, under our free government, tolerates all religions alike; and if the Romanists want a college to educate their young men for the ministry, we don't see but they are entitled to it in common with other religious denominations. The Roman establishment at Worcester is a Jesuit affair, we suppose, and its influence, if it has any out of its own party, is to be regretted; but they should not be denied the privileges which are common to all other denominations, on account of their religious heresies.—They have as good a right to a college in Massachusetts as the Unitarians, or any other religious body, and should the State take the colleges under its fostering care, they would be fairly entitled to such State patronage as the wants of the infant institution might require. The true policy for States, is to leave colleges to take care of themselves.

Religious Controversy.

The last number of the *Richmond Religious Herald* has an article on Controversy, in which the editor appears to set this subject in its true light. Much has been said and written of late years against controversy, and it would be a pleasant thing could it be avoided; but while men continue to differ in their religious opinions, and to give those opinions to the world through the press, it is not to be expected that controversy can be wholly avoided. The extract below, from the *Richmond Herald*, expresses our own views on this point.

"Living, as we do, in a world into which sin has entered, we must expect to encounter error; and a thoughtful charity is evoked, not by silently condemning it, but by endeavoring to expose it, that the error may be reclaimed, or, at least, that others may be warned against error. Truth is a priceless jewel; and he deserves well of his race who seeks its preservation. Until the period arrives in which all shall know the Lord perfectly, controversy is unavoidable. Jesus Christ and his apostles spent a great portion of their lives, in controverting the errors of their times. On some points, the apostles confronted each other, as Paul did Peter and Barnabas.

"Controversy must not be charged with the incidental evils which sometimes accompany it. Its fruits have, in the main, been greatly beneficial and lasting. Luther may have displayed a little intemperance in his various collisions with the Papist. The evil which he did, was 'interfered with his bones,' the good lives even now. Discussion is apt to elicit truth, so that even among brethren of the same household of faith, it is not always to be deprecated."

Turnbull's Review of Bushnell.

We last week briefly noticed the appearance of Mr. Turnbull's Review of Dr. Bushnell's Theories of the Incarnation and Atonement, designed as a supplement to a second edition of "Theophany." After a careful perusal of it, we again direct the attention of our readers to this Review. It is quite mild in its tone—more so than most of the notices bestowed upon Dr. B.'s book by his brethren of his own denomination. Indeed, some of our Pædobaptist friends have actually found fault with what they deem an excess of gentleness in Mr. Turnbull's treatment of the Doctor. At all events, we presume that no want of candor will be charged upon this Review, even by Dr. Bushnell's warmest admirers. And yet it is eminently adapted to set the theories maintained in his Discourses in their true aspect, and thus to counteract what we deem their anti-scriptural tendencies.

In one respect, we think Mr. Turnbull fairly merits Dr. Bushnell's thanks. He has on some important points undertaken to expound and elucidate the Doctor's meaning—a work, certainly, of no inconsiderable value. One of Dr. Bushnell's chief topics of complaint, we believe, is that he is *misunderstood*—owing, doubtless, to the inadequacy and uncertainty of language as an instrument of vehicle of thought. Hence, (unless, indeed, he repudiates Mr. Turnbull's explanations,) he is bound to thank him for helping the public to understand his meaning.

On another point, too, perhaps Dr. B. may derive some assistance from this Review. Mr. Turnbull seeks to show wherein Dr. Bushnell differs from the generally received orthodox view of the Trinity and Atonement. Dr. B. very seriously professes that he cannot see any essential diversity between the views advanced in his Discourses and those commonly accepted—certainly not any greater diversity than there is between Paul and John, or Paul and James! A declaration, as it seems to us, explicable only in the light of Dr. Bushnell's extreme view of the vagueness and elasticity and utter incapacity of language as an instrument of expressing or defining thought and sentiment. However, we apprehend that few who read this Review in connection with the Dr.'s Discourses, will fail to discern a diversity at least wide enough to render it worthy of being brought carefully to the law and the testimony for adjudication and settlement.

The discussion elicited by Dr. Bushnell's Discourses will unquestionably be productive of good.

As remarked by Mr. Turnbull, "his very errors will stimulate inquiry, and give occasion for broader, juster, and more scriptural views." In spite of all that Dr. Bushnell has to say of the trifling importance of *dogma*, or doctrine, in distinction from the *spirit* of piety, it is to us beyond a doubt that his book will lead many to seek more earnestly, and prize more highly than ever, a clear and consistent scheme of gospel doctrine—especially concerning the person and mission of Jesus, and the design of his sufferings and death.

Revival in New London.

MESSRS. EDITORS.—Doubtless it will be gratifying to the friends of Zion to know that the work of grace which commenced some two months since in New London, and to which reference has been had before, is still going on with an increase of interest. It is becoming more general in the city, the Methodists, Congregationalists and Baptists, are sharing in the work, but the latter more than the others.

On Lord's day, 15th inst., a beautiful and deeply interesting scene was witnessed on the banks of the Thames, and in its majestic waters. The pastors of the three Baptist churches, with their congregations, met at the water side to administer the ordinance of baptism. Eld. J. S. Swan baptized 26; Eld. Willet, 17; Eld. E. R. Warren, 14; which makes 157 added to the several Baptist churches. The greater part of them are young men and women.

A large number of backsliders have been reclaimed, and "old hoppers" have taken a stand on the Lord's side.

April 20, 1849.

NORTH BROOKFIELD, N. Y.—Nearly forty have left the ranks of Satan, says a correspondent of the Baptist Register, "and united themselves with the people of God. The work seems to be going on in adjoining neighborhoods." At Harrison and Whitesville there have been a number of conversions recently.

NORTH-WESTERN ILLINOIS.—A letter to the editors of *The Independent*, from a correspondent at Galena, dated March 15th, says:

"A glorious work of grace is pervading this entire region of country. In many respects it is very different from any previous reviving of religion with which the North-West has been visited. It is more calm, deliberate, thoughtful. It is accompanied with much less excitement of feeling.—The Rock-River country, both in Wisconsin and Illinois, has been richly refreshed from on high.—At Rock River the work of grace has been peculiarly powerful and thorough. A number of students of the college are among the subjects. From a great proportion of the towns between Galena and Chicago we hear reports of conversions and of the reviving of Christians. In this vicinity, a delightful work of grace has been going on for some time at Lyndon, Whiteside Co. *Savannah* and *Savola* have also been visited by the Spirit, and conversions are taking place."

ELIZABETHTOWN, OHIO.—This is in Hamilton county. A friend, writing on business to this office, mentions an interesting work of grace in the Presbyterian Church there. Rev. George Clark held a series of meetings for about three weeks, as the result of which thirty-one persons have united with the church, most of whom received baptism, and many others are expecting to come forward at the next communion. Numbers of the converts were from Methodist families, and will unite with the Methodist church. That whole region is accustomed to pour its rich crops of corn into the distilleries. In his last sermon, Mr. Clark appealed to the converts on this subject, and nearly every one in a crowded congregation took the pledge not to furnish grain for the still, nor to use its products as a beverage.—*Independent*.

MATSVILLE, KY.—Rev. Dr. Grundy writes to the *Presbyterian Herald*, March 23.

"Our entire city is moved upon the subject of religion in a way that I never saw here before.—All the churches have been holding protracted meetings and receiving additions. On Tuesday night, the 15th of February, I commenced a protracted meeting, since which time we have held meetings every night. I commenced and have labored most of the time alone. Dr. Rice is with me at present. We have received at different times additions, making sixteen on profession.—About 20 last night came forward, asking the prayers of the church, and some 8 or 10 more are enjoying a hope. It is the Lord's work, and to him alone we look for its continuance. I am more and more convinced that, according to our faith and corresponding effort, so is the blessing."

ESSEX CO., N. Y.—Rev. A. H. Stowell writes to the *New York Recorder* that—

"God in his mercy has remembered some of the churches in Essex county, and blessed them with seasons of refreshing. The First Church in the town of Essex, which has long been in a low state, has received an accession of over thirty by baptism; most of whom are enterprising youth, and promise much usefulness. The church in Moriah has been blessed with an accession of thirteen by baptism, and otherwise strengthened, so that its prospects are much better than they were two years since.—having received nearly fifty members in that time. Brother Grant, late pastor at Whiteshall, has assisted the pastors in these revivals. His efforts are judicious and persevering."

ROMULUS, N. Y.—A friend writing to the *Puritan* from the interior of New York on business, says:

"There has been a revival of religion in Romulus, N. Y., resulting in the hopeful conversion of some 40 persons. I also learn there is a very interesting work in progress in Lyons, N. Y."

NORRISTOWN, MONTGOMERY CO., PA.—We learn that a very interesting revival has been enjoyed by the Baptist Church, at Norristown, under the pastoral care of Rev. H. Hutchins. A meeting was continued for some weeks, in which the pastor was assisted by the Rev. R. F. Young, of Chesnut Hill, and Rev. W. Smith. Twenty-five have been baptized and added to the church.—*Chr. Chronicle*.

REVIVAL AT GALESBURG, MICH.—The Michigan Christian Herald reports a revival at Galesburg. Thirty-three had been baptized as the fruits of it, and several others were expected to go forward soon. The meetings still continue interesting.

An omission occurred in the notice that appeared in this paper a few weeks since, of the recognition of the Hamilton Street Baptist church in New London, which should be corrected. In the list of churches represented in the Ecclesiastical Council the First and Second Baptist churches in New London were accidentally omitted, from which it might be inferred that these churches did not follow the new interest, whereas entire harmony prevails between them, and the act of recognition was approved in council by both churches.

The Installation.

Of the Rev. J. N. McDONCK as pastor of the South Baptist Church, will take place on Friday evening, May 4th.

The Saviour's Baptism.

April the 18th annually presents on the banks of the Jordan a scene of most thrilling interest. It is the anniversary of the Saviour's baptism by John. And tens of thousands of pilgrims, many of them from distant countries, are this morning seen hastening from their tents on the plains of Jericho to the spot on the sacred stream where eighteen centuries ago the baptism took place, and where also, thirty-three centuries ago the nation of Israel passed over on dry ground, whilst the waters stood in mountains at their side.

In accordance with immemorial usage, great multitudes of oriental Christians continue to resort there at this season and plunge into the consecrated waters, under the impression that to wash in them on this memorable day will cleanse from sin and enhance immortal blessedness.

The company of the U. S. Exploring Expedition in that quarter, were present at this anniversary the last year; and one of the party, in his recently published journal, under date of April 18, 1848, says—

"As early as two o'clock this morning, we were roused from our short slumbers by the thousands of pilgrims gathering around us. There are probably twenty or twenty-five thousand men, women and children. Here are all ages and conditions of men, from different countries, brought together by one prevailing motive. The scene on the broad spreading plain increases in interest; the flaming torches, which served as a lamp to their path before sunrise, are extinguished; the banks of the Jordan are lined with the living mass; and now, old, middle-aged, and young, with eagerness jump into the river; the children of several years are thrown in, and the infants carefully handled by the mothers; the poverty-stricken and the sumptuously dressed, alike unceremoniously, wash in the stream; while their countenances bespeak the happiness of their souls. Who would not wish to join in such a pleasure as this? It is worth the whole voyage from New York."

But imagination is instinctively carried back from this scene to the great event, which occurred here eighteen hundred years ago, and which this anniversary commemorates. Among the multitudes who then came to be baptized of John, was "Jesus of Nazareth, the Son of God." His, however, was not a baptism unto repentance. His holy nature needed no purification. Neither was it a mere profession of his faith. This had been made many years before, and was publicly known, when, at the age of twelve, he astonished the learned theologians at the temple and when, as an apology to his anxious parents, he said, "Wist ye not that I must be about my Father's business?"

But having arrived at the age of thirty, the established period, according to the Jewish ritual, for entering the priesthood, he now, as our great High Priest, sought from John the usual rite of consecration to the sacred office. And to the humble and modest reply of the Baptist he courteously said, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness;" thus manifesting his scrupulous regard for divinely appointed institutions. He would have the ceremonial law strictly fulfilled, as introductory to the attainment of "a more excellent ministry," and "the bringing in of a better hope."

The Saviour had hitherto lived in retirement, being "subject to his parents," according to the Jewish statute, till the age of thirty. Now he was about to enter publicly on the great work for which "the Father had sent him into the world." Now, having voluntarily rendered perfect obedience to law, he was to engage openly in the sublime and infinitely benevolent office of a Mediator between the Creator and our revolted race; an office for which he alone, of all beings in the universe, had the requisite qualifications.

And what a scene of moral grandeur was here presented! Yet how little then understood by sinful, blind humanity! Indeed, how little appreciated even now! John alone, of all the multitudes there assembled, seems to have looked upon the Galilean with reverence. He alone, as the honored prophet of Jehovah, and pioneer of the Messiah, appreciated the sublimity of his character. He regarded that divinity was there wrapped in the garments of humanity. He beheld him as indeed an Ambassador from Heaven, a Messenger from the throne of offended Justice. And soon after his baptismal consecration to the priesthood, John said of him to his own beloved disciples, "Behold the Lamb of God, that taketh away the sin of the world!" thus indicating the solemn grandeur of his mission, and voluntarily encouraging them to leave him and follow Jesus.

But there were also other and higher than human testimonies to his Messiahship and his relation to the Almighty Father. For, immediately on his baptism, as appears from the inspired record, "he saw the heavens opened and the Spirit of God descending like a dove and lighting upon him; and he heard a voice from heaven saying, This is my beloved Son, in whom I am well pleased!" And in the subsequent history of this divine Mediator, as given by the four Evangelists, his sublime teachings, his stupendous miracles, his voluntary offering of himself upon the cross, his triumph over death, and his visible ascension to heaven, are all recorded with such wonderful simplicity and precision, as to afford indubitable evidence of truth, that may well be commended to the daily study, and to the admiring love and gratitude of a world for whose redemption this great mission was undertaken.

Boston, April 18, 1849. A. D.

The American Board.—The receipts of the American Board of Foreign Missions during the eight months ending April 1, amounted to \$157,491.

Observance of the Sabbath.—In illustration of improvement in reference to Sabbath observance, Rev. Dr. Edwards recently stated that the great weekly cattle sale in the vicinity of Boston had been changed by the drovers from Monday to Thursday; that upwards of thirty railroad companies had ceased to run their cars on the Lord's day—twelve of them the last year; and that on the way of two thousand miles of our railroads the Sabbath is now uniformly respected. As evidence that this was the result of general change in public sentiment, he said, a conductor on one of the roads had stated, that while they carried a hundred or more on week days, they often had not more than a dozen on Sundays, and that, on the last Sabbath of their running, they started with but two men; one of whom got out on the way, and the other being too drunk to get out, was carried through.

Anniversaries.—The religious anniversaries of New York, embracing about twenty large benevo-

lent societies, commence in New York day, the 7th of May, to continue through The Boston anniversary, of similar commencement Monday, the 29th of May, most of the week.

SLAVERY DISCUSSION IN KENTUCKY.—from the Kentucky papers, that the gradual abolition of slavery in that State, meeting much interest among the citizens. Convention is about to be held at Fayette, for the purpose of considering the subject, mean time county meetings are being held for appointing delegates, and Henry Clay and Rev. J. R. Breckenridge met in Fayette county, on at which time delegates were appointed to the State Convention. Rev. Mr. Breckenridge a series of resolutions which were adopted, to the effect that as hereditary slavery as it exists amounts to a complete state of free Government—inconsistencies of the Commonwealth, it ought not to be petal; and that the convention should amend the constitution of this State, after or occasion on which steps should be taken to ameliorate the condition of slavery in such shall be found practicable in itself, just as the masters of slaves, and beneficial to themselves.

The discussion has become so general on the State, that it has walked up our Buck, of the Baptist Banner, and in his he informs his readers that he is about to views on the subject in a series of articles. Heretofore, he says, he has only the Northern *finality*, but has never stated opinion in regard to the right or wrong. We hope he will keep pace with the papers in the cause of emancipation.

ARRIVAL OF MISSIONARIES AT THEIR TION.—By the steamer we have received arrival of the ship *Bowditch*, Capt. P. dras, on the 19th of Feb. The *Bowditch* port Oct. 10, with a band of thirteen men connected with the American Board, connected with the Baptist Board. The former were Rev. J. W. Dallas and wife, Winslow, Dr. C. S. Shelton and wife, I. Noyes and wife, Rev. C. T. Mills and wife, T. S. Russell and wife, and Rev. W. I. T. S. (the two latter to stop at the South Mission). The following were connected Baptist Board—Rev. L. Jewett and wife, L. Van Meter and wife, Rev. C. C. M. wife, and Rev. S. Benjamin and wife.

Rev. George Mixer, of Andover, has the call of the Baptist church in East come their pastor. Br. Mixer has already his field of labor. Correspondents will dress him through North

Poetry.

For the Christian Secretary.

The Spiritual Sower.

By REV. A. P. VERTS.

Blessed are ye that sow beside all waters.—BIBLE.

CHRISTIAN SOWERS! heed thy calling,
For a blessed work is thine;
Faithful be to trust so sacred,
Give to all the truth divine;
In the morning thy seed sowing,
And at eve thy hand extend;
With a heart of love o'erflowing,
Let the Word of Life descend.

Now beside all streams and rivers,
Christian lands and pagan wilds;
By all brooks and water courses,
On the ocean and its isles.
Into all the world thy going,
Is thy Saviour's great command;
By thy work, the good seed sowing,
By thy help, or with thy hand,

Cast thy bread upon the waters,
Bid them wait it quickly o'er;
Blest to hearken sons and daughters,
Fainting on the pagan shore;
After many days delaying,
You will find it come again;
Blessed harvest, well repaying,
See it in the good Karen!

Scatter wide the heavenly manna,
Like the dew-drops from above;
Be to all a portion given,
Given by the hand of love,
Broadcast o'er the world's dominion,
This the field to plough and sow;
Make it all a fruitful vineyard,
Like an Eden here below.

Bountifully spread the treasure,
Freely given, freely give;
Fall and overflowing measure,
As ye would again receive.
Everywhere the bread of heaven
With unsparing hand bestow;
Rich shall be the harvest given,
Even as you richly sow.

When the Lord makes up his jewels,
And the saints in glory shine;
Bless'd indeed shall be the sower,
Who hath sown the word divine;
Though with weeping he hath borne it,
Yet with joy the fruit shall come,
And returning—glories crown it,
Angels shout the HARVEST HOME.

Milford, April, 1849.

From the Christian Alliance.

Dark-rolling Connecticut.

Oh, tell me no more of the blisses prevailing
In the tapestried halls of the noble and great,
Oh, tell me no more of the joys never failing,
That deem'd to be the lot of the wealthy to wait.

For dearer than riches or power are the mountains,
The hills and the vales to remembrance allied,
The murmur of winds and the rushing of fountains,
That haste to Connecticut's deep-rolling tide.

Dark-rolling Connecticut! Often recalling
The days and the years that I spent on thy shore,
I start at the tears, as unconsciously falling
They tell me those days shall be present no more.

I walk'd by the side of thy waves darkly flowing;
I stood in the shade of thy wide-spread trees;
Thy green summer borders the forest was blooming,
And health from the mountains came borne on the breeze.

And when the cold winter with wild stormy weather
Marr'd the beauty of earth and the splendor of day,
At the hearths of thy homes sat thy maidens together,
And pleasantly passed the long evenings away.

Remembrance the joy of these moments shall cherish,
Though quickly they faded, though long they have past,
Not e'er from the depths of my heart shall they perish,
As long as a throb in that bosom shall last.

And I think, when the moment shall come to depart,
'T would soften its anguish, my head could I pillow,
As life, like a vision, shall fade from my heart,
By the side of Connecticut's dark-rolling billow.

V. D.

Religious & Moral.

The Mystery of the Trinity.

God; Father, Son, and Holy Ghost;—one God; distinct, yet not divided; separate, yet still one. The Son; co-equal and co-eternal with the Father; yet begotten of the Father. The Holy Spirit; proceeding from the Father and the Son. The Son sent by the Father, and filled with the Holy Spirit. The Holy Spirit received from the Father, and sent by the Son.—The Father God; the Son God; the Holy Spirit God; and yet there is but one God. "Hear O Israel, the Lord our God is one God." God saying of himself, "I am, and there is none else; I know not any." God saying to himself, "Let us make man in our image, after our likeness." What human understanding can grasp this? There is a revelation unexplained; the Trinity is an *imperfect discovery*, not a *contradiction*. There is a great difference between these two things. The intellect, to which nothing is mysterious, must be infinite; but a finite intellect can take cognizance of a contradiction. There may seem to be a contradiction in the truth;—but the cause is in the infirmity of the creature, and not in the infirmity of the truth itself. The subject matter of the proposition is too high; it is beyond our reach.—We cannot demonstrate a contradiction.—If such a statement were made concerning three men being one man, the subject matter of the proposition being within the boundaries of our cognizance, so that we can reason concerning it, one should be capable of proving the contradiction; but when such a statement is made of God, the subject matter of the proposition is beyond our reach; and though this statement may

seem contradictory, the fault is here—in man's understanding, not in the truth.

Is not this the same in other things, as well as in religion? Do we understand ourselves? The metaphysician inquires into the human mind; and the anatomist searches into the veins, and arteries, and joints of the human body; and they each make many discoveries; but there is a point at which they are both baffled—the union of mind and matter, and the power of the one over the other. It is a mysterious region, the fact of which cannot be denied, but the explanation of which cannot be given. They guess about it;—and some, fastening upon the material structure, deny mind altogether, and would confine the man to organized matter.—What I wish to show is, that in the science which connects itself with the existence of a man, there is a region of mystery;—there is a fact,—and in philosophy, facts hold the place which revelation holds in religion. This Book contains our facts. Experience gives the philosopher his fact; and facts bring him to a point where he must confess mystery. Where is the metaphysician that hath ever explained the action of mind upon matter, and the ready movements of flesh and bone, at the secret bidding of the mysterious visitant within? And where is the anatomist who hath discovered its origin, with his searching knife? No; there is a mystery in it. Now where would be the philosophy, where would be the reason of man, who would deny the proximate facts which are discovered by the anatomist, and the proximate statements which are made, truly, by the metaphysician, because, if you press them both a little further, you will come to a mystery? Would there be reason, would there be philosophy, in rejecting both of these branches of human learning, because they bring you, when legitimately pursued, into a region where you must confess yourself a little child, and receive the fact unexplained? For a mystery in philosophy is a fact unexplained.

Now, where is the sense, the reason, the philosophy, the superior discernment; where is the more reasonable religion, of rejecting the doctrine of the Trinity, because there is a mystery in it and rejecting the proximate statements of redemption, which all hang upon the Trinity, because that when pressed home, they involve the human mind in mystery, and make man feel, what he ought to feel, that he is a little ignorant child, at his highest attainments, in the presence of his Maker? No; this boasted reason is pride. This rational religion is the refusal of the mystery. It looks very like a determination to be what the devil said man should be, "as God," instead of being as a little child. And, verily, I say to you, dear brethren, except a man receive God's truth as a little child, willing to understand what his father explains, he shall not enter into the kingdom of God.

My object in this much has been to reconcile you to the existence of a mystery as regards the Godhead; revealed, but not explained, in the Bible. The Trinity is in the horizon, the Trinity in Unity; it is the horizon of revelation to us upon this point; it is the gravitation. Granting it, the whole statements of redemption are capable of demonstration; rejecting it, the whole scheme of redemption is a nonentity; for there is no Mediator, there is no atonement, there is no Sanctifier. Reject the Trinity, and the gap which sin has made between God and man finds no one that can fill it up. All false glosses upon Christianity leave this gap unfilled up. Admit the mystery; and by the assistance of it, and resting upon it we are in possession of the fundamental element of truth; which invests with infinite importance, and with demonstrative clearness, the mediation, the atonement, the recovery of the fallen creature back into the very bosom of God, which is salvation.—*Rev. M. Neill.*

Aspects of the Age.

A powerful writer thus speaks of present indications throughout the British Empire:—
The separation of the Church from the State will be the next pressing question of the age. The forces are gathering, and the lines are drawing for a resolute conflict. The struggle will be severe, but the issue is in no sense doubtful. Monopoly of religion cannot long co-exist with freedom of trade. The golden link which unites the kingdom that is not of this world to the kingdom that is of this world, will be torn asunder. Christianity will be made free; and, conscious of moral beauty and strength, she will go forth, bright as the sun, fair as the moon, and triumphant as an army with banners.

Presbyterianism has lately shaken itself from the trammels of State support and State control. Scotland has nobly vindicated the sovereignty of Christ and the spirituality of his kingdom. The Scotch Free Church is a sublime spectacle. It is little less than a moral miracle. It has settled beyond all controversy the efficacy of the Voluntary Principle. It has settled it in the only way in which it could be settled—not by elaborate argumentation, but with munificent contributions. The superiority of Voluntarism is no longer debatable, for we see it exemplified.

In the times on which we have fallen, freedom of thought is peculiarly prevalent. Men are less disposed than they have been for many centuries to submit to dogmatism. They demand evidence in support of every statement that is put forth. They question, test, and prove all things. Inquiry is their habit; demonstration is their object. They are determined not to be imposed upon, either by assumption or by sophistry. They cherish the praise-worthy resolve to search out and hold fast whatever is true, and just, and good.

Science ceases to scoff at religion. Religion ceases to frown on science. There is a happy conjunction of events they have met together, and are kissing each other. The hour of mockery by the one, and of reproof by the other, is past. Henceforth, they will dwell together in unity and good will. They will mutually illustrate the wisdom, power, and grace of God. Science will adorn and enrich religion; and religion will ennoble and sanctify science.

Christians sigh for unity. They lament the prevalence of schism and sectarianism. They yearn to be made—obviously and really—one fold under one Shepherd.—They do not yet clearly see their way to this delightful oneness; but they are feeling after it, if haply they may find it. Oh! that such a baptism of light and love may soon be given, as will make believers one in Christ, and convince the world that He is the blessed and only Potentate—the Great God and our Saviour.

A growing respect is felt for the multitude. Once it was deemed right to overlook, or forget, or remember merely to oppress, the millions who toil hard for the bread that perishes. It is not so at the present hour. While their duties and responsibilities are explained, their rights are acknowledged; their sentiments are listened to with thoughtful attention; their sympathies are held sacred; and manifold efforts are made to improve their earthly lotment. Unquestionably much remains to be done; but in due time it will be accomplished, and gloriously will be the heritage of our industrious countrymen.

Parental Example.

There is often a great deal more conveyed through a single sentence, than we are apt to imagine. Our future destiny may be swayed by the hearing of one little word, and that word may be spoken in our hearing at a very early period of our lives.—Many a father, when years began to sober down the buoyant tumult of his spirits, has wondered and grieved over the dispositions and actions of his son or daughter, marvelling whence they came; whereas the son or daughter received the feelings which gave birth to such actions, while they were but infants, from the lips of their father, as they heard him recount the deeds, the exploits, the feats of bravery of his young boyhood. From the hour that a child begins to notice the objects around it, or to be sensible of kind or harsh treatment, from that moment every one who takes it in his arms, every object around it, becomes its instructor. All children are inquisitive, and this anxiety for more knowledge should be encouraged rather than repressed. A child's oftentimes curious inquiries should never be met with a repulsive, chilling answer, which is so often heard—"Children should never ask questions." Would not the mistaken parent hesitate in replying thus, if he reflected, that what he termed idle curiosity is the restless, never ceasing yearning of the immortal spirit that will never be entirely satisfied! The great plea urged by those who neglect those important duties, is want of time. But God never imposed upon any of his creatures a single duty without giving time for its performance.

Danger Attending Precocious Development.

There can be no doubt that many a child has been sacrificed in early youth to the pride of parents, who, delighted with the intellectual activity of their children, have striven to make them prodigies of learning. But in these cases of early and undue employment of the brain, inflammation of the hemispherical ganglion, or of the lining membrane of the ventricles, with serious effusion has usually been the cause of either a fatal issue or of subsequent mental imbecility. The late Mr. Deville relates to me an interesting case of this kind. An extremely interesting boy, of about twelve years of age, was brought to him for phrenological examination, by a parent who was very proud of the intellectual endowments of his child. Mr. Deville gave his opinion of the boy's character, at the same time cautioning his father against the dangerous course he was pursuing. But the father's reply was, "All that other boys consider as labor and hard study, are mere child's play to him; that his studies could not be hurting him, he enjoyed them so much." Again Mr. Deville endeavored to save the child, but the father would not attend to the warning. Two years from that time the father again called on Mr. Deville, and in reply to his enquiries after his child, the father burst into tears—his child was an idiot.—*Sully on the Brain.*

A BATTLE FIELD.—Mr. Allison gives the following description of the appearance of the ground on which the famous battle of Eylau was fought, on the morning after the battle:—"Never was spectacle so dreadful as the field of battle presented on the following morning. About 50,000 men lay in the space of two leagues, weltering in blood. The wounds were, for the most part, of the severest kind, from the extraordinary quantity of cannon balls which had been discharged during the action, and the close proximity of the contending masses to the deadly barriers which spread grape at half musket shot through their ranks. Though stretched on the cold snow, and exposed to the severity of the arctic winter, they were burning with thirst, and piteous cries were heard on all sides for water, or assistance to extricate the wounded men from beneath the heaps of slain, or loads of horses by which they were crushed. Six thousand of these noble animals encumbered the field, or maddened with pain, were shrieking aloud amidst the groans of the wounded. Subdued by the loss of blood,

tamed by cold, exhausted by hunger, the foemen lay side by side amidst the general wreck. The Cossack was to be seen beside the Italian; the gay wine dresser from the smiling banks of the Garonne, lay athwart the stern peasant from the plains of the Ukraine. The extremity of suffering extinguished alike the fiercest and the most generous passions. After his usual custom, Napoleon, in the afternoon, rode through the dreadful field, accompanied by his generals and staff, while the still burning piles of serpillen and saussgraten sent volumes of black smoke over the scene of death; but the men exhibited none of their wonted enthusiasm; no cries of *Vive l'Empereur* were heard; the bloody surface echoes only with the cries of suffering or the groan of woe.

RICHES OF THE GOSPEL.—When I go to the house of God, I do not want amusement. I want the doctrine which is according to godliness. I want to hear of the remedy against the harassing of my guilt, and the disorder of my affections. I want to be led from weariness and disappointment to that goodness which filleth the hungry soul. I want to have light upon the mystery of Providence; to be taught how the judgments of the Lord are right; how I shall be prepared for duty and for trial; how I may pass the time of my sojourning here in fear, and close it in peace. Tell me of that Lord Jesus, "who his own self bear our sins in his own body on the tree." Tell me of his "intercession for the transgressors," as their "Advocate with the Father." Tell me of his Holy Spirit, whom they that believe on him receive, to be their preserver, sanctifier, comforter.

Tell me of his chastenings; their necessity, their use. Tell me of his presence, and sympathy, and love. Tell me of the virtues, as growing out of his cross, and nurtured by his grace. Tell me of the glory reflected on his name by the obedience of faith. Tell me of vanquished death, of the purified grave, of a blessed resurrection, of the life everlasting, and my bosom warms. This is gospel; these are glad tidings to me as a sufferer, because glad to me as a sinner.—*Dr. John M. Mason.*

THE NATIONS SHALL BE FREE.—FROM our revolutionary struggle proceeded the revolution in France, and all which has followed in Naples, Portugal, Spain, and Greece; and though the bolt of every chain has been again driven, they can no more hold the heaving mass, than the chains of Xerxes could hold the Hellespont vexed with storms. Floods have been poured upon the rising flame, but they can no more extinguish it than they can extinguish the fires of Etna. Still it burns, and still the mountain heaves and murmurs; and soon it will explode with voices, and thundering, and great earthquakes. Then will the trumpet of jubilee sound, and earth's debased millions will leap from the dust, and shake off their chains, and cry, "Hosanna to the Son of David."—*Dr. Beecher.*

CALIFORNIA ADVENTURERS.—"This life is a riddle," says an old Monk, and if the saying is not literally correct, there is certainly much in the history of men, and women too, that is inexplicable by any rule of reasonable and rational conduct. Our city is now crowded with an immense number of persons from all quarters of the Union, on their way to the gold regions of California. We saw in the street yesterday, in a rickety wagon, with a very poor team, consisting of a yoke of oxen and an ill-fed horse, an aged man, we suppose full seventy years, and his wife, scarcely a year his junior, on their way from some county in Illinois, to California. The old man was as buoyant in the hope of making a fortune in the gold diggings as any of the many young men that are destined for the same place, and his withered and aged partner talked eloquently of the enjoyments she anticipated on her return with an abundance of the rich metal to her children some years hence. They had sold their farm, and proposed to make the entire trip by land. They were willing to endure all the privations, exposure and hardships consequent upon such a journey, under the direction, and cheered by the prospect of returning in a few years, rich in gold.—They had built their airy castles, and even age and infirmity did not mantle any part of it with the moss or ivy of doubt or distrust as to the result.—*St. Louis Repub.*

ANCIENT MUSICAL INSTRUMENT.—The Egyptian flute was only a cow's horn, with only three or four holes in it; and their harp or lyre, had only three strings. The Jewish trumpets that made the walls of Jericho fall down, were only ram's horns; the psaltory was a small triangular harp or lyre, with wire strings, and struck with an iron needle or stick; their sabbat resembled the *sagg* used at Malta in the present day, a species of bagpipe; the timbrel was a tamborine, and the dulcimer a horizontal harp with wire strings, and struck with a stick like the psaltory—such as are seen about the streets of London at the present day. Imagine the discord produced by 200,000 of such instruments, while playing at the dedication of Solomon's temple.

WEALTHY MEN IN BOSTON.—A pamphlet has been published by J. H. Eastburn, showing the number of persons, firms and corporations in Boston, who were taxed \$25 and upwards, for the year 1848. According to this pamphlet, one hundred and sixteen persons were individually taxed on \$100,000 and less than \$200,000; twenty-eight on \$200,000 and less than \$300,000; twelve on \$300,000 and less than \$400,000; seven on \$400,000 and less than \$600,000; and five on \$600,000 and over. The upper five were—Peter C. Brooks, (since deceased) taxed on \$1,324,200; Abbott Lawrence, \$950,400; Jon-

athan Phillips, \$633,000; Robert G. Shaw, \$716,500; John D. Williams, \$785,200. Fifty years ago there probably was not an inhabitant of Boston worth \$100,000.

WORK.—If you would be free, work.—When a man stops working, he is effect dies. He starves in the midst of abundance; for what is dyspepsia but starvation! God may have cursed the ground, but he blessed labor. He made man to subdue the earth. Yet he is also the blessed Creator of sleep, of rest, of recess, of mirth, hilarity and fun. Enjoy superfluity! Yes, but only in one way—helping the needy. Hoarding up a fortune to live in idleness, is not enjoying superfluity, nor rest. It is being miserable, and that no man has a right to be. He who works, and has enough to work with, and is sure of enough to live on while he works, enjoys the conditions of happiness. Idleness is no less a crime in the rich than in the poor.—*N. E. Farmer.*

Remarkable Sentiment.

The late Dr. James Johnson, in his very last work, "A Tour in Ireland," says: "I will go further, and declare it to be my most conscientious opinion that, if there were not a single physician, or surgeon, or apothecary, or man-midwife, or chemist, or druggist, or drug in the world there would be less mortality among mankind than there is now."

The celebrated Dr. Baillie, too, who enjoyed, perhaps, the largest and most fashionable business that ever fell to the lot of any physician in the world, declared, after forty years of practice, that he "had no faith in physic;" and on his death-bed he frequently exclaimed: "I wish I could be sure that I have not killed more than I have cured."

These remarks obviously regard the general result. They certainly cannot be intended to bear on the wise application of wholesome and appropriate remedies.

PERPETUAL COMPLAINING.—Perpetual complaints, to use the simile of an old writer, "are like unto a new cart, which screams and cries, even whilst it had no burden but its own wheels, whereas that which is long used, and well oiled, goes silently away with a heavy load."

Advertisements.

THE SOCIAL PSALMIST:
A NEW COLLECTION OF HYMNS FOR CONFERENCE MEETINGS AND FAMILY WORSHIP.

BY BARON STOW AND D. P. SMITH.

THIS selection has been in preparation nearly five years—during which time it has been subjected to repeated examination and careful revision. The object in its preparation has been to furnish a selection of choice hymns for the Vestry and the family circle, of moderate size, and at trifling expense, exactly suited to the various stages and conditions of revival, and other devotional meetings, usually held in the conference room, as well as in family worship. Hymns, for instance, on topics embracing prayer, praise, warning, instruction, exhortation, regeneration, repentance, faith, judgment, heaven, &c. It has been the aim to supply hymns not only of elevated poetic and musical merit, but of true devotional spirit. A selection of some of the choicest hymns in the Psalter, adapted to the design of this book, will here be found, together with several new hymns, as well as those long familiar in the conference meeting, and hallowed by early associations of home and social prayer. Their familiarity, instead of being an objection, is their highest recommendation. They have expressed the devout aspirations of those who have passed on to the worship of the heavenly temple, given them a charm which composition entirely new could not claim. In the midst of different opinions, we believe that most of the hymns in this book will summon up some sweet and holy recollections.

The work contains 350 hymns, besides doxologies in various metres, not numbered in the list of hymns. It is the production of 134 different authors; 115 are by Watts, 18 by Steele, 17 by Doddridge, 14 by Newton, 9 by Wesley, 5 each by Cowper, Fawcett, Kelly and Smith, 4 each by Heber, Reddick, Stannett, and Toplady, and others by Swain, Montgomery, Hart, Dwight, Barbauld, Hey, Reed, Heginbotham, Grant, Cennick, Oliver, Edmonstone, Kenn, De Fleury, Scott, Dobell, Raffles, Pitt, Noel, Medley, Cotton, Ryland, Willoughby, Rogers, Cottrill, Rogers, Conder, Calverly, Milnes, Kirkham, White, Collins, Robinson, Duncan, Stowell, Cobbin, Kingsbury, Thornby, Allen, Grigg, &c. There is a large variety of every description of meter, embracing 53 Long, 119 Common, 100 Short, and 91 of various peculiar metres. It was first contemplated having music in the volume, but on consultation and reflection it was deemed undesirable, as it must necessarily add to the size and expense of the book, and music not so readily accessible, and as it would be used by those who usually sing in the conference meeting are entirely unacquainted with the rudiments of music and consequently are in no way benefited by this addition.

The work contains three valuable indexes: an index of first lines, a general index, and a full particular index of subjects. The type and size of the page are the same as the latest of our series. It is printed on good paper, and strongly bound in sheep, and is offered at the very low price of twenty-five cents per copy, and \$2.50 per dozen. Copies for examination furnished clergyman gratis, on application to the publishers. The work in paper covers, can be sent by mail at a trifling expense for postage. Just published by Gould, Kendall & Lincoln, 59 Washington street, Boston, and sold by Brackett, Fuller & Co. Hartford.

April, 1849.

PROTECTION INSURANCE COMPANY—FIRE AND MARINE.

Office No. 8 Exchange Buildings, North of the State House, Hartford, Ct.

THIS Company was incorporated by the Legislature of Connecticut, for the purpose of effecting Fire and Marine Insurance—has a capital of \$300,000, and has the power of increasing its capital to half a million of dollars. The company will issue policies on Fire or Marine Risk, on terms as favorable as other Offices. Application may be made by letter from any part of the United States, where no agency is established. The office is open at all hours for the transaction of business.

The Directors are:—
Daniel W. Clark, Eliakim Peck,
Charles H. Northam, Thomas Belknap,
William Kellogg, J. G. Hazard,
Lemuel Humphrey, Ebenezer Seely,
Benjamin W. Greene, Mark Howard,
Frieda Threlk, John W. Seymour,
Ellery Hills,
William A. Ward, D. W. CLARK, President.
WM. CONNER, Secretary.
Hartford, April, 1849.

DOCTOR
J. C. JACKSON,
OFFICE OVER 161 MAIN STREET,
Opposite the State House,
HARTFORD, CT.

HARTFORD FIRE INSURANCE COMPANY.

Incorporated 1810. Charter perpetual.—Capital, \$150,000, with power of increasing it to \$250,000.

THIS long established and well known Institution, has transacted a most extensive insurance business for more than thirty-seven years, throughout the United States and the British North American provinces. It has aimed to secure public confidence, by an honorable and faithful fulfillment of its contracts; and owners of property are assured that all fair claims for losses under its policies will be liberally adjusted and promptly paid. Public buildings, manufactories, mills, machinery, dwelling houses, stores, merchandise, household furniture, vessels on the stocks or while in port, &c. &c., will be insured at rates as low as the risk will admit. The following gentlemen constitute the Board of Directors:—

ELIAPHLET TERRY, Esq., President.
Hezekiah Huntington, Charles Bancroft,
Albert Day, Henry Kenney,
Junius S. Morgan, Calvin Day,
James Goodwin, Daniel Buck, Jr.

JAMES G. BOLLES, Secretary.
C. C. LYMAN, Assistant Secretary.
Applications for insurance may be made directly to the office of the Company at Hartford, or to its Agents in the principal towns and cities of the Union.
April, 1849.

ATNA INSURANCE COMPANY.

INCORPORATED in 1819, for the purpose of insuring against loss and damage by fire only. Capital \$250,000, secured and vested in the best possible manner—offer to take risks on terms as favorable as other offices. The business of the company is principally confined to risks in the country, and therefore so detached that its capital is not exposed to great losses by sweeping fire. The Office of the company is kept in their new building, next west of Treat's Exchange Office, House, State street, where constant attendance is given for the accommodation of the public.

The Directors of the company are:—
Thomas K. Bruce, Miles J. Tuttle,
Samuel Tudor, John L. Bancroft,
Joseph Pratt, Ebenezer Flower,
James Thomas, Eliphalet J. Bulkley,
Ward Woodbridge, Roland Ward,
Joseph Church, Edwin C. Ripley,
Silas B. Hamilton, S. S. Mathers,
Frederick Tyler, Henry Z. Pratt,
Robert Buck.

THOMAS K. BRACE, President.
S. L. Loomis, Secretary.
The Atna Company has agents in most of the towns in the State, with whom insurance can be effected.
Hartford, April, 1849.

THE NAUTILUS LIFE INSURANCE COMPANY, OF NEW YORK.

THIS company has a liberal and permanent charter from the Legislature of New York, for the benevolent purpose of insuring lives upon the mutual system. It is now fully prepared to carry out the benevolent intentions of the New York Legislature, by extending, as far as practicable, the benefits of this Institution.

Its charter is one of the very best in the country, having been drawn up with the greatest care, and deliberately reviewed by an able committee of the Legislature, who had particular regard for the interests of the insured, and was finally passed by the Legislature as a safe, desirable, and benevolent Institution.

Hon. Morris Franklin, of New York, is President of the company. He is a highly responsible man; was late State Senator, and at this time is President of the Board of Aldermen of New York.

Robert B. Coleman, of the Astor House, is one of the Vice Presidents.

James Harper, the extensive publisher, and late Mayor of New York, is among its earliest friends and officers.

Hon. Philip Hone, late Mayor of New York, is one of the Trustees. John Nixon, a wealthy and well known merchant, of the firm of Doremus & Nixon, is also one of the Trustees, with other highly responsible and well known citizens of New York.

C. Bushnell, Esq., a distinguished lawyer, of 30 Nassau street, is the Attorney of the company. In short, this is one of the best appointed, and most carefully arranged Life Insurance companies now in existence. Every one that takes a policy is a member of, and has an interest in the company, and participates in its profits and dividends.

The Nautilus company stands high in public favor, for safety and a profitable one to insure in. It has a fund of \$125,507.19 to meet losses—invested in United States and other safe securities.

The company has appointed the subscriber, publisher of the Hartford Times, as permanent Agent in Hartford. He will issue policies for the present at his office, No. 5 Central Row.

Dr. J. C. JACKSON, whose office is over 161 Main Street, Hartford, is appointed as Examining Physician of the Nautilus Company.

California Risks, to some extent, are taken by this company, at a reasonable advance from ordinary risks.
A. E. BURR.
April, 1849.

SILAS CHAPMAN, MERCHANT TAILOR, NO. 1 CENTRAL ROW, Hartford.

GRATEFULLY tenders thanks to those who have been his patrons during the past year, and respectfully solicits the continuance of their favors. His present stock of

CLOTHS, DOESKINS, CASSIMERES, SATINS, AND OTHER FINESTINGS, comprises a large variety, and he intends, by adding the various novelties which appear, to maintain as seasonable and complete an assortment as can be obtained.

Garments thoroughly made, and trimmed in the newest and most fashionable style, at a sufficient reduction from former prices to render it an inducement to examine (at least) before purchasing elsewhere. His friends and the public generally are invited to call at the corner, No. 1 Central Row, south of State House.

Carriages for Funerals.

THE subscribers are prepared with (probably) a greater facility than any other establishment in the city, to furnish all in the line of Hearse, carriages or Stages for Funerals, and will do so upon the most liberal terms—A Hearse will be sent gratuitously where any number of carriages are furnished.

Particular attention will be paid to this branch of business.
J. B. OLCOTT & Co.,
Livery Stable 115 Main Street.
Nov. 3, 1848.

Monuments.

JAMES G. BATTERSON, Marble manufacturer, J. Hartford and Litchfield, Ct., would respectfully announce to the citizens of Hartford, and the public generally, that he has opened an establishment at 323 Main street, (directly opposite Union Hotel), where he will manufacture at the lowest possible prices, all kinds of MONUMENTS and GRAVE STONES, of the best American and Foreign marble.

Church Tablets, chimney pieces, mantels, marble table, pier, bureau, and counter tops, of Egyptian, Italian, or any other kind of foreign marble which may be preferred, executed at short notice, and in a superior style of workmanship.

All persons in want of any kind of work in the marble line, are respectfully requested to call and examine his styles of workmanship before purchasing elsewhere.

Monuments delivered to any yard in the city free of charge.
Hartford, April, 1849.

Cancers.

A CURE warranted, or no pay will be required. These very favorable proposals of cure of this horrid malady, presupposes an extraordinary merit in the skill of the advertiser rarely to be found, and which the most cautious cannot but fault with, or discredit. Apply to
Dr. G. H. LEE,
1848 American Hotel, Hartford, Ct.

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It is a peculiarity of Christ's teaching that the truth he taught is inseparable from himself. In this he differs from all other